The One and the Many

Friday, January 13, 2023

Is there a kind of Universal, or what Plato called absolute knowledge, that all humans are born with? I.e., the primitives of knowledge common to all mankind?

Yes, there is, and it is provable and demonstrable. It is based on simple perception, sense-data, and our born-in ability to manage the virtualization of it called memory, be that memory animate as our mind is, or inanimate memory by writing on paper, in terms of intelligibles. Plato even told us what that knowledge is. We can compare any two things for greater, less, or equal. It is from this knowledge, provided by sense perception and intelligible recognition, that is the foundation of all of the operations which we can perform in any grammar and every grammar. So, let us walk together through the demonstration, a demonstration proving that all of mankind is born with a special, and essential knowledge for salvation.

With the hand construct the simplest thing possible with it.

Using the names, A, B and C, name the parts of that thing; A and B for correlatives, and C for the relative. Or again, A and B for the noun, and C for the verb. And the third time is a charm, A and B for the One, and C for the many.

Does naming the parts of a thing change, in any way, the thing named?

Does it matter if A or B switch sides? If I name the thing, as a whole, A-B, is A-B equal as a thing to B-A as a thing? Does the inequality of the names A-B and B-A, change, in any way, the thing which we may even just call C? If I write the name in Hebrew, or Coptic, or Cuneiform, does the thing name change?

We have four categories of grammar, each of which takes advantage of a particular method of effecting binary recursion in accordance with how they can be named and managed. Does this unit change when we speak in Common Grammar, or when we use Arithmetic, or Algebra or even Geometry? The Einstein's of the world say it does, but, what does your own eyes tell you? What does common sense tell you? Or are you too a Harry Potter?

Now, using the names as a form of memory management for our perceptible thing, can we say that a thing is not different from itself, or that relation to self is inadmissible, or even that if we name the thing using one of its names already given to denote the whole thing, that A = B and B = A?

Therefore, when someone tells you that a thing can differ from itself, without committing a tense error, have them draw the simplest thing possible, and ask them to show you. As Aristotle noted, if you cannot master simple assertion and denial, you cannot think any better than a vegetable. Our libraries are chock full of books written by salads.

The refusal to grant a naming convention does not, in any way, affect what is true of a thing. Most people actually demand that changing a thing's convention of being named, changes the thing named, governments, religions, etc., use name changing for deception of those who are too stupid to object. But, does any method of naming change the relative difference named? The relative difference is also called a thing's behavior. Mathematicians, the simple-minded ones, actually claim that how one draws this simple thing, for example, starting from left to right, or right to left, or how you read the names, left to right or right to left, magically creates a thing which is different from itself and then by magic, one gets negative and positive things! Hopefully, you are not that stupid. Changing the behavior of your hand or mouth, in writing or speaking, cannot change the relative difference named.

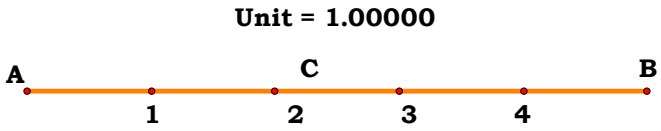
Is it even possible for the Laws of Physics, which are determined by the Laws of Grammar, to change because a thing is great or small, without violating the very foundation of Grammar, of speech and thought which are derived from the very definition of a thing itself? Absolutely not.

Names are intelligible, they are not, in of themselves, perceptible. We make perceptible representations of names, and, unless we are stupid, do not claim that how we write a name somehow magically changes that which is named. One has to take it for granted that a human being, with the least bit of sense, knows the difference between the perceptible and the intelligible in regard to names.

So, when a Mathematician, or a schoolbook, or so-called teacher, tells you, that given a numbered line, that one can number one part of it left to right, and another right to left, and magically create so called negative numbers, do you think that that mathematician, or schoolbook, or teacher is teaching you to become literate, or far from it? Does a literate person lay down that one can use two distinctly different naming conventions to denote one and the same thing in one and the same system of grammar, and then claim that they are one and the same, making some actual difference magically disappear? Every grammar is effected by binary recursion and that binary recursion cannot produce anything but a binary result, a result which prohibits changing the grammar itself.

Is there, then, such a thing as a signed number, which is not an illegitimate tautology? Signed meaning named, and number also meaning named? Or again, we use two naming conventions, and each has a well-defined role in the grammar. Algebra actually reverses the roles of these two naming conventions in its grammar system.

Let us now name our thing using Arithmetic. Divide our thing into so many parts arithmetically, say 5, so that now our thing is named 5 arithmetically and if we want to adjectival it to the name of our thing as B in Common Grammar, we have the so-called signed number 5-B.



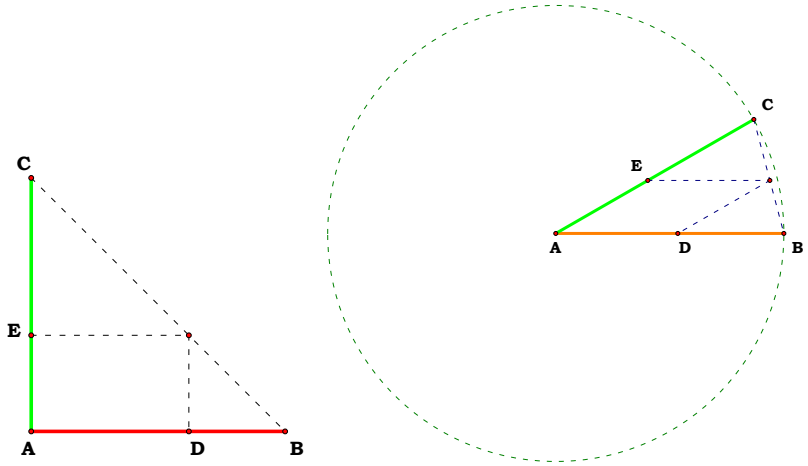
B = 1.00000
1 = 0.20000
2 = 0.40000
3 = 0.60000
4 = 0.80000
$\frac{B}{1}$ = 5.00000

Is 1 less than, greater than, or equal to B? In short, we have a relative difference between two things, and by convention we have assigned names to designate the one or the other. I can say that 1 is less than 2, 3, 4, and B, and that B is equal to 5.

We use the arithmetic naming convention to denote the universality of arithmetic, and the common grammar symbols for names to denote a particular example.

From this simple arithmetic demonstration, one can see that we can name all of the operations which can be performed with a verb, or relative difference, which is identical in every one of our four methods of effecting binary recursion; Common Grammar, Arithmetic, Algebra and Geometry.

Everything, being a binary construct, can be said to be mentionable by the two elements, noun and verb, relatives and correlatives, of a thing, or again, for short, is a dimension. A dimension means mentionable by its two elements. Plato called it Dialectic, or speech in accordance with our two elements. Two-dimensions, means I have two things, each in its own unit, but this does not change the principles of operations perform using these things in a group



Let us say that A-B is Fred, A-C is Sam, and B-C is any amount of money in some relationship between them. One can see that subtracting from one, means the balance is in the other. This is a correct figure one uses instead of making a unit, the one, such that it differs from itself. So, this is how one handles two distinct things in Geometry, using one convention of names, and instead of

ending up with a silly quadrant of absurd mathematics on a page, we have an infinite number of possible comparisons which, remarkably, do not contradict our original convention of naming and each of them can be signed in an infinite variety of ways commensurate with the grammar systems used to differentiate it.

So, in brief, one can see that the whole of so-called mathematics is derived from something simple, and that so called Mathematicians and school-teachers have been too simple to use it correctly. However, with proper education, the simplicity expressed by people can be, at least for the most part, correctable. We all start off simple, and with a very simple method of managing the verb, however, we all have had too many raving lunatics in our lives claiming wholly absurd nonsense.

As Plato noted, and as common sense should tell you; names, in of themselves have no meaning. All of what we can do, all that has meaning, resides in the objective universe, the perceptible is not the intelligible, nor is the intelligible perceptible. Inferring that the one is the other, is a common grammatical, and behavioral mistake. We use names to manage information, insisting that our grammar now adds meaning to the thing named, is not only a fallacy, but that fallacy recursively effects all operations, invalidating them, in a chain of reasoning. If names had meaning, grammar would not function, nor would our computations with grammar be worth much, if anything at all. We virtualize memory in order to predict our behavior, or again, what we mean. You might try this yourself: Set up a video recording session aiming the camera at a book filled with perceptible names. Record that page as long as you like, and see if there is any anthropomorphic behavior at all expressed by these names.

Obviously, you can use correct geometry to locate and indicate a name for any quadrant on a page, but what you can demonstrate with a simple figure does not mean that you have a whole new Geometry. Just like there is one Common Grammar, one Arithmetic, one Algebra, so to one Geometry, for each of these names a method of utilizing binary recursion as determined by the multiplication of the parts of a thing by the parts of a grammar.

Psychology is commensurate with the principles of Language which are functionally resident in the mind as our Grammar Matrix, each member of which is a particular method of effecting the intelligible binary of Language, for the virtual management of reason, thought, itself.

Words Without Wisdom

How long can mankind speak gibberish and firmly believe their words? Most people parrot no matter what they claim to be trained in. Take Trigonometry, for example, one of the reasons it is not mentioned in the *Elements* of Euclid is very simple, an angle is defined as a ratio. Even the mathematics professed by those who claim that Trigonometry is the only way to do the math with angles, and only using a right-angled triangle, find they too have to use ratio between the sides of a triangle.

Yet, in the *Elements* of Euclid, it is proven that this ratio is in regard to the radius of a circle, i.e., it is not restricted to a right-angled triangle. One is even shown how to find that radius. Thus, the ratio of angles is to the radius of any triangle, not just to a particular triangle. In short, science works with Universal's not particulars.

Shortly, after I decided to study Geometry using my own hand, I realized that I would have to find the relationships between the sides of any triangle. So, in one day, I set the problem before myself, and solved it. I call the demonstration, *Pythagoras Revisited*. I then used what I learnt doing that, and wrote the equation for the radius of the circle which circumscribes any triangle. It turns out that the so-called function for the sine of any angle of the triangle is a synonym for a ratio to twice the radius. That means every dictionary written also has it wrong.

I did the original write-up using Microsoft Word 2 and had Q-Basic do the math for the equations. I drew the figure in TommyCad. The document is from January of 1993. The operating system at that time was Windows 3.1. I still have that copy of Word, and it will still run. So, it really did not take much hard work.

One might realize that this ratio also proves that the sum of all angles in any triangle is equal to the angle of the diameter. And I did it all with simple Euclid and simple Algebra. Watch the figure. I have the points on the circle triggering at random. Trigonometry illustrates a very serious mental problem. One can memorize a mountain of provable rubbish, and never once be motivated to search out the truth of a thing. Trigonometry is not a science, not even close to an exact science. It is a doctrine of a cult, a cult that started way back in history, Sumerian studies. Trigonometry started long before formal Geometry. Formal Geometry made the whole topic obsolete, but it is still used today by the simple minded.